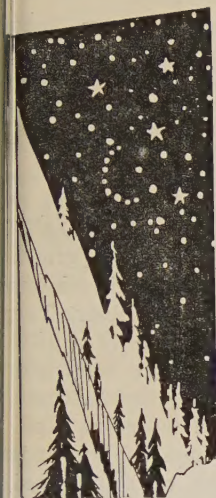


JUN 16 1966

The ANSGAR LUTHERAN

Controls



You cannot control the length of your life, you can control its width and depth. You cannot control the contour of your countenance, but you can control its expression.

You cannot control the other fellow's opportunities, but you can grasp your own.

You cannot control the weather, but you can control the moral atmosphere which surrounds you.

You cannot control the distance that your head shall be above the ground, but you can

control the height of the contents of your head.

You cannot control the other fellow's faults, but you can see to it that you yourself do not develop or harbor shocking propensities.

Why worry about things you cannot control? Why not busy controlling the things that depend on you.

—Highway of Happiness.

Thank Thee, Lord

By Grace W. Haight

—down Thine ear, O Lord, to hear,

I, Thy loving child, come near

rest in Thee, my only dwelling place.

joy in service, strength through prayer,

free from every shade of care,

bliss of sins forgiven through Thy grace,

sing my praises to Thy name,

yesterday, today, the same,

also evermore!

Thank Thee, too, for giving me

vision of eternity

when my soul among the sons of God was born;

for life here which Thou dost bless

and a life beyond of happiness

where the dusk of years shall end in heaven's morn,

could adore Thee as I ought,

remembering Thy blood has bought

peace forevermore.

He Walked With God

He "walked with God." Could grander words be written?

Not much of what he thought or said is told;

Not where or what he wrought is even mentioned;

I have "walked with God"—brief words of fadeless gold.

How many souls were succored on his journey,

Helped by his words or prayers, we may not know;

Still, this we read—words of excelling grandeur—

He "walked with God," while yet he walked below.

And after years, long years, of such blest walking,

One day he walked, then was not; God said, "Come;

Come from the scene of weary, sin-stained sadness;

Come to the fuller fellowship of home."

Such be the tribute of thy pilgrim journey,

When life's last mile thy feet have bravely trod—

When thou hast gone to all that there awaits thee,

This simple epitaph—"He walked with God."

—The Elim Evangel.

His Handiwork

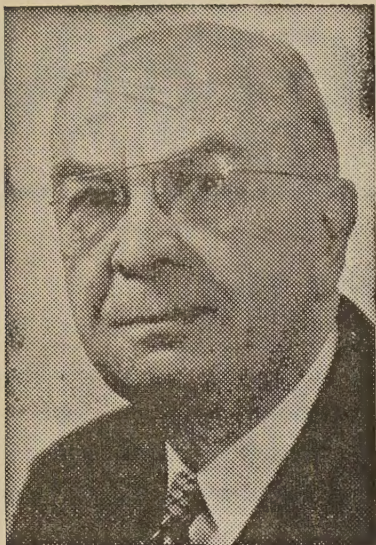
"How is it," said the clouds to the evening star, "that while the sun is here you are but a faint vaporlike spot on the clear blue sky; but no sooner is he gone than you shine out with splendor that fringes us with silver as we pass by?"

"It is thus," said the star; "when the source of all my glory is present, what need is there that I should testify to his light? It is when he is absent that I gratefully pour forth the rays I have received from him, showing to all how glorious he must be from whom they first issued."

"O powers illimitable! It is but the outer hem Of God's great mantle our poor stars do gem."

—John Ruskin.

News and Notes



Dr. Luther A. Weigle
THE LIVING WORD

We are starting a series of short articles by Dr. Luther A. Weigle, who has been chairman of the Revision Committee for the Revised Standard Version of the Bible since 1929. These articles try to explain and interpret the change of words and language since the King James Version of the Bible was published. The first article is found on page 4.

Luverne, North Dakota, Luverne Lutheran Church, Kenneth Petersen, Pastor. Like many other congregations, we have also had the opportunity of participating in a Preaching-Teaching-Reaching Mission which was held in our area some months ago. Our people turned out well for the meetings despite the fact that it was a very busy time of the year for farmers.

Mrs. Harvey Nelson is conducting our Senior Choir as well as our Children's Choir. Gifts by unnamed donors have made possible the securing of vestments for our Children's Choir.

Believing "The best tribute to the dead is something which will serve and edify those who live" a number of members and friends of the congregation have presented memorials to our church. Two memorials have been dedicated in memory of Mrs. Anton Jacobsen. A pair of seven-light wrought iron floor candelabra for use at weddings, etc. were dedicated on July 17,

1955 and memorial choir chairs were dedicated in her memory on July 24, 1955. November 6, 1955 was the day when the following memorial gifts were dedicated: Missal Stand in memory of Andrew C. Paulsen, Altar Bible in memory of Mr. and Mrs. Thomas Jorgensen, Altar Cross in memory of Mrs. Nettie Oleson (this is to replace a smaller one we have used for years), and a pair of five-light altar candelabra in memory of an infant child of Mr. and Mrs. Stanley Johansen.

A new altar was dedicated on July 17, 1955, a gift of the Ladies Aid. Altar and pulpit hangings in liturgical colors have been made. The Sunday School has received new moveable classroom partitions. A new piano has been purchased for our church. Much of the money for this piano has come through memorial gifts.

Our congregation is far removed from the closest neighbor congregation of our own Synod. This situation at times gives rise to a strange loneliness. Because of our geographical location we are naturally interested in the union movement among Lutheran church bodies of the former American Lutheran Conference. Our pastor is doing all in his power to keep us informed about this very important union movement.

During the past year we have suffered the loss of several of our senior members who were taken from us by death. While our congregation is relatively young in comparison to many others we are grateful for what God has given us here. The farms in our area are large. This naturally means that our area is not thickly populated. Our crops yielded a fair harvest this past season. We have had a tremendous experience of answer to prayer during the last farming season. It came during the Preaching-Teaching-Reaching Mission last Spring. At that time the land was so parched as to render seeding quite unwise and apparently hopeless. Then our congregation joined with many others in praying for rain for the thirsty earth. In just a few days our prayer was answered with refreshing rain. Then seeding was begun and with some certainty of germination.

We earnestly prayed that if it pleased God He would send showers to water the thirsty earth. We also prayed that God found it necessary to discipline us that He might nevertheless not "hide His face from us."

Portland, Ore. Bethany Luth. Church Pastor C. Skriver Kloth—The congregation and pastor had a pleasant experience Dec. 11th. Mr. and Mrs. John Nelson, proud parents of triplet girls Beverly Lynn, Barbara Sue, and Bonnie Corrine, brought them to the morning service for baptism.

A picture taken of them, sponsored and pastored at the baptismal font with the choir for background, appeared the same day in "The Oregonian" newspaper.

THE ORAL EXAMINATION FOR THEOLOGICAL CANDIDATES

Theological candidates graduating from Trinity Seminary will be examined by the Board of Examiners Tuesday, January 31, 1956 beginning at 8:00 A.M. Any of our young men who are candidates of Theology graduating from other Lutheran Seminaries, and who desire to serve one of our parishes must get in touch with the Chairman of our Board of Examiners, the Rev. Ervin Bondo, and also be examined by the Board. No candidate is eligible for a call until he has had this examination. Calls received before that time are in accordance with action of the Ministerium to be returned to the congregation. If, however, a call is received two weeks immediately preceding the date of the examination may be held for final answer following the examinations.

Hans C. Jensen

Edmore, Mich. Pastor Henry M. Hansen was installed in his new church on Dec. 4, and Edmore, Mich. is now his new address. His father-in-law, Jens Bundgaard, who had lived with the Hansens at McNabb, Ill., passed away just before they left for Michigan. The funeral was held at the home of the congregation at Northfield, Minn.

Sleepy, Eye, Minn. The building fund for a new church is increasing. Funds are coming in even though there is no solicitation.

(Continued on page 6)

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Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$1.00 per year if the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan.** Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1917, at the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

HOW TO GET BETTER CHILDREN

The New Year and Epiphany texts speak a good deal about the Child Jesus. The first Sunday after Epiphany we find Jesus in the temple at the age of twelve. This is the age when parents and teachers often begin to complain about their children. They cannot make them obey. But at the conclusion of the story about Jesus in the temple we find that he went with Joseph and Mary to Nazareth and was obedient to them. And it says that he "increased in wisdom and stature, and in favor with God and man."

It cannot always be said that children and young people are obedient to their parents today. Why is juvenile delinquency and crime on the increase? Edgar Hoover, Chief of F. B. I. warns us again and again. People are terrified about the things that take place. School teachers are downhearted. The discussion about the problem goes on and on.

This is not a problem that can be solved easily. There will always be disobedient children. There will always be some young people who shock us. The problem, however, is a spiritual problem. It is not sufficient to appeal to the children's sense of honor, or to say to them, as we heard one speaker say to a group of 7th and 8th graders: We expect you to be good citizens.

Good children come from good parents. And good parents must be God-fearing parents. They must fear God if they expect their children to get the true sense of right and wrong.

God-fearing parents can discipline their children in love. And children in order to grow up the right way must be disciplined. But if the parents are not truly Christians they are not able to instill within their children any true sense of respect for authority.

We believe that parents today have a tendency to adore their children instead of loving them. Love and adoration are two different things. That is why parents often feel sorry for their children. They work so hard at school (the fact is that they don't work hard), they don't take part in so many activities (the fact is that parents should limit some of those activities.) We let them go on, but the fact is that many children do not learn to work, and they do not get instilled with the sense of responsibility to their work.

Parents have a tendency to take the children's part, when the teacher corrects them or wants them to do better. This makes it impossible for the teacher.

It has become a fashion to have a large number of children, and that is good. But it should also become a fashion to raise them with the fear of God in their hearts. If the parents do not truly see their responsibility, many of the children will be lost. They will rise up

in hell accusing their parents that they did not show them the right way. We teach little boys and girls not to get out on the street, because some car may come along and hit them. So we must teach the children good morals based on the Christian faith, or they will be lost in the battle of life. If they are not taught that it is a great wickedness to sin against God, their conscience will not hurt them, when they do the wrong thing. They will have no sense of responsibility to their job, to their marriage partner, or to society.

Again we say, that parents like the easy way out. They buy a T. V. set, and think that that will occupy the children. The children often get what they want. The parents seldom refuse. What a healthy thing it is for a child to be told: This you must not do, or this you must do.

But again, parents feel sorry for their children. We often hear that you cannot expect the children to spend one hour at Sunday School and then one hour at church afterwards. It is too hard on them. This is pure nonsense. They can spend three hours every afternoon at school. They can also spend two hours at church. There is a recess between Sunday school and church. The parents should sit with their children in a certain pew every Sunday. This is part of Sunday. This is what makes Sunday the Lord's Day.

Perhaps we should quote some Scripture passages to prove our point. Here are a few:

He who spares the rod hates his son, but he who loves him is diligent to punish him, Prov. 13:24.

Discipline your son while there is hope; do not set your heart on his destruction, Prov. 19:18.

Discipline your son, and he will give you rest; he will give delight to your heart. Prov. 29:17.

Or read Hebrews 12: 6.

IF YOU SHOOT A PHEASANT

We read of a man who went hunting and shot a female pheasant. The game warden got him, and he was fined \$125.00.

We also read this Fall of two men who kidnapped a boy in Mississippi and the boy was found dead some time later. The men were acquitted, and their neighbors seemed to be well pleased.

If a big gambler cheats you, he may be able to stay within the law, but if you get a glass of beer too much and go singing down main street you may be arrested and sentenced for disorderly conduct.

We do not justify the transgression of the game laws, and we do not applaud a man who drinks too much and sings in the streets, but we think that we should stop and think about some strange things in these United States.

THE LIVING WORD

"Heaviness" and "heavy"

By Luther A. Weigle

A New England daily newspaper has the good custom of printing, just below its masthead, a verse from the Bible. On the day before Christmas, December 24, 1954, this verse was Proverbs 12:25: "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad."

Wondering why this verse was chosen, when there are so many verses in the Bible which are more appropriate to Christmas Eve, I turned to see how it is worded in the Revised Standard Version. Here I found a more accurate translation of the Hebrew text: "Anxiety in a man's heart weighs him down, but a good word makes him glad."

"Heaviness" is a word that is strangely used in the King James Version of the Bible. It appears fourteen times, but never in the sense of physical weight. In each case it has a psychological meaning; it denotes a state of mind. More precisely, in each of these cases it denotes one of a dozen different states of mind. For the King James Version uses "heaviness" to represent seven different Hebrew words and three different Greek words, each of which has its own distinct meaning. The more exact translation of these terms by the Revised Standard Version displaces the word "heaviness" in all of the fourteen cases. Listing the terms in the order in which they are given in Young's Concordance, "heaviness"

is replaced by "anxiety" (Proverbs 12.25), "faint spirit" (Isaiah 61.3), "sad countenance" (Isaiah 9.27), "moaning" (Isaiah 29.2), "sorrow" (Psalm 119.9.27), "grief" (Proverbs 14.10.1; Romans 9.2), "fasting" (Ezra 9.5), "dejection" (James 4.9), "pain" (2 Corinthians 2.1), "despair" (Psalm 69.20), "distress" (Philippians 2.26), "have to suffer" (1 Peter 1.6).

The word "heavy" is used by the King James Version more naturally—we read of heavy yokes, heavy burdens, heavy bondage, heavy hands, heavy hearts, heavy hair, heavy transgressions, eyes heavy with sleep, ears heavy to hear. In Isaiah 58.6 "heavy burdens" do not accurately represent the Hebrew, which means "the thongs of the yoke"; in Proverbs 31.6 "heavy hearts" is not strong enough an expression for "thirst in bitter distress."

The King James Version uses the same word to press King Ahab's vexation over Naboth's refusal to give up his vineyard to our Lord's feeling as he approached his agony in the Garden of Gethsemane. Ahab was "heavy," it says, "and Jesus began to be very heavy." This is entirely justified, for the Hebrew term used concerning Ahab means "resentful" or "vexed," which is just the opposite of our Lord's attitude in Gethsemane. Compare 1 Kings 20.43; 21.4 and Matthew 26, 37; Mark 14.33 in the King James Version and the Revised Standard Version.

TOO PROFESSIONAL?

By Howard Johnson

In my profession, I am called upon to fit and service artificial eyes. During the course of business recently, a young mother with an eight year old girl came to see me. The child while in infancy had developed a tumor of the eye necessitating removal, and the subsequent use of an artificial eye.

During the course of the fitting, the mother asked my religion. I replied that I was a Lutheran, and she informed me she was of a Protestant faith, also. It seemed she had something on her mind but couldn't quite broach the subject. After discussing religion for several minutes, she asked if I had ever seen Oral Roberts, the healing Evangelist, on television. I replied that I was familiar with his program particularly the healing service which I had watched with interest. The woman immediately became enthused and began telling me how much his program meant to her. She watched it on TV whenever possible. Several times she had gone to his tent for services.

Now the question uppermost in her mind came out.

"Do you think," she said, "that Oral Roberts could through his prayers restore my girl's eye?" She went on. "I realize that it would not be Oral Roberts doing this but it would be the Lord's doing."

My answer came quickly. "No, I am afraid not."

Now this was an intelligent person, and she had apparently given the idea much thought. She was of a deep religious nature and knew it would be God's doing and not man's. She asked me if it was possible for a new

eye to be grown. I replied, "No more than a new leg or a new arm."

After several minutes, our business was finished and the mother and daughter took their leave.

During the course of the day, and for several days, I kept thinking about our conversation. It seemed, in my own mind that I had failed this woman. Instead of giving a definite "No" to her question, why had I not spent a little more time with her? We hear the expression "Faith to move mountains." We know that with God anything is possible. Why then had I, a business man, sat in judgment and given her the answer I had? I began to analyze myself. I had given her a professional answer in a professional manner. I believe that is my fault with so many of us. We approach too many questions in a business-like instead of a Christian manner. God moves in a mysterious way. This we know. Perhaps a few minutes conversation with this mother assuring her that God answers all prayers; telling her that I, being only human, could not give her a definite answer; that, even though professional men might say there was little hope for a new eye being restored, final answer still would be in God's hands and His answer is always best for all. Might not such a conversation have been gratifying to her?

I know I learned something that day I shall not forget. If we would answer all our problems with a Christian answer, wouldn't it be a better world?

The Year in Religion

By Dr. Winfred E. Garrison,
University of Houston

Whether or not Americans are more religious now than in past years without the memory of living men could be determined only by a deeper analysis than is possible in a brief annual survey.

Certainly we are in an era in which religion has a better press and more respectful recognition by the secular world and the churches make a better showing in membership and financial statistics. An optimistic observer, whether Christian or Jew, can also see the ground for believing that America is making some real progress in both faith and works.

The Dead Sea Scrolls

The Dead Sea Scrolls, discovered in 1947 and after, attracted wider attention with the publication of translations and studies of these second century manuscripts and the finding of some of them. No previous archeological find ever stirred such excitement in the religious field. An issue of the New Yorker (May 14), containing an article by Edmund Wilson which although filled it, was immediately sold out. A sensational feature of the Scrolls is the light they throw on the thought practices of the Jewish sect of Essenes. To some this seemed to discredit the originality of the teaching of Jesus, but the most competent scholars have shown that Christians have no reason for alarm.

Racial Segregation

The Supreme Court's ruling against racial segregation in public schools forced the churches to face an issue in which they have long dallied. For them it is a moral and religious problem, not a legal one, and of course it is also a question of local customs and social pressures, as moral problems often are.

The churches, north and south, have been further in expressing favorable sentiments toward non-segregation than in practicing it. Many southern groups have acted to abolish the color line in their churches. These include Baptists, Methodists, Congregationalists and Roman Catholics, and some interdenominational organizations. The laity seem generally favorable, but there is some organized opposition.

A study of 405 white churches which voted to admit Negroes showed that only 26 of their 237,000 members withdrew for that reason. Negro lead-

ers do not expect or desire a mass movement of Negroes into white churches.

In St. Louis, a border city with liberal sentiments, the Methodist, Presbyterian and Disciple white churches have no Negro members; one of the 28 white Baptist churches has one Negro member; some Episcopal churches have from one to four; several Catholic parishes have been interracial for years.

Church Statistics

Church statistics for the continental U.S. show that the 254 bodies reporting (out of 268 listed) have 97,482,611 members, or 60.3 per cent of the total population, and that their rate of growth for the year (2.8 per cent) was greater than that of the population (1.7 per cent).

Roman Catholics numbered 32,403,332; Protestants and other non-Roman Catholic Christians, 59,515,079 (not including Christian Scientists and Jehovah's Witnesses, who disclose no statistics); Jewish congregations, 5,500,000 (a rough estimate based on population and this year raised an even half-million). It is estimated that 10 per cent of Protestant, and 27 per cent of Roman Catholic, members reported are under 13. The fragmentation of American Christianity is somewhat less extreme than the number of religious bodies would make it appear. Of the 254 reporting, 171 have less than 50,000 members; 40 have less than 1,000 each. One of the 22 Methodist bodies listed has seven-eighths of the Methodist membership. Baptists, Lutherans, Methodists, Presbyterians and Catholics comprise 80 per cent of the members of all Christian churches.

Church Building

Church building proceeded with accelerated speed in spite of mounting cost of construction. The expenditure for the year was expected to exceed \$700 million. A strong preference for "modern" designs is seen both in buildings erected and in the designs submitted and prizes awarded by the Church Architectural Guild and the Church Building Bureau of the National Council of Churches.

The Third General Assembly of the National Council of Churches ratified the location of headquarters in New York, in spite of strong opposition

from west of the Hudson. Plans have been drawn for a \$14 million building in "modified Gothic" on a site on Riverside Drive donated by John D. Rockefeller, Jr. It is expected that some denominational headquarters will become tenants in this building.

The National Council now includes denominations having 63 per cent of the membership of Protestant and Eastern Orthodox churches in the U.S. Besides coordinating many other religious activities, it has organized ministries to 300,000 migrant workers and as many persons in new industrial and defense areas, sponsored 393 radio and TV programs, provided non-denominational religious programs for 250 colleges and universities, united 471 church-connected colleges and universities in a study of the place of religion on the campus and in the curriculum, and aided 50 overseas churches for Americans abroad.

Relief Work and Evangelism

Gifts by and through American churches for relief of suffering in other countries and for the help of native churches continue undiminished—\$31 million by Protestant and Orthodox churches in the latest statistical year, and a proportionately large though undisclosed amount by Roman Catholics.

In evangelism, the most conspicuous single figure continued to be Billy Graham, who, besides his appearances in this country, had what was called a "modest success" in Paris, conducted many one-day meetings in central Europe, and led a successful campaign in Scotland.

Foreign Missionary Work

Foreign missionary work, already excluded from Communist lands, has been seriously hampered in India by nationalistic feeling and policies. The vaguely hostile attitude of the Indian government was clarified by an official statement, in May, that foreigners will no longer be admitted to that country as Christians unless it can be shown that no qualified natives are available for the posts, and that no new stations or institutions may be opened without prior permission from the government.

The Roman Catholic bishops in India unitedly protested against government policies which hampered the work of

(Continued on page 13)

NEWS AND NOTES

(Continued from page 2)

Hussar, Alberta. Installation service for Pastor E. W. Olsen was held on Nov. 13 at 3 P.M. We thank God that we again have a resident pastor. A sincere thanks to Pastors L. Kirkegaard, Al Rasmussen, and G. Miller for their services during the vacancy.

Harvest Festival was held on Nov. 20 with a pot luck dinner at noon. The church was beautifully decorated with maple leaves, fruit and vegetables.

The Standard and Hussar choirs once again united in bringing a Christmas cantata. The choir of about 55 voices, under the direction of Stanley H. Rasmussen, sang "Chimes of the Holy Night" by Fred B. Holden, at Hussar Thurs., Dec. 15 and at Standard, Sun., Dec. 18.

CAUGHT

It was a young miner and his lass. They had been walking out for some months, but there was a look of gloom on John's face when he met his Annie at their usual trysting place. "I'm sorry, lass," he said, when he had sufficiently screwed up his courage, "but I've changed my mind, and I can't marry you." Then there were tears and expostulations, but John was adamant.

"Well," said Annie at last, "if folk know as it's you as has given me up I shan't be able to get another chap; but if they thought as I had given thee up I could easily get another. So, if you agree, will you have the banns published, and when on t' wedding day the parson says to you, 'Wilt thou have this woman to be thy wedded wife?' you will say, 'I will'; and when he says to me, 'Wilt thou?' I shall say 'I winna.' Then everybody will think as it's me that has given you up."

John agreed, and in due time came the wedding day. When it came to his turn to be questioned, he replied, as arranged, "I will," and then to his amazement Annie said "I will." "Why!" he exclaimed in astonishment, "you said you would say 'I winna'!" "I know," she replied, "but, you see, I've changed my mind, too!"

BOOK REVIEWS

Doctor of Tanganyika. By Paul White. Wm. B. Eerdmans Publishing Company, 240 pages, \$3.00.

This is an exceedingly interesting book. Anyone interested in foreign missions will enjoy and profit from reading it. And anyone not interested in foreign missions will become interested by reading it. The doctor is an Australian. He had hundreds of square miles for his practice, and a million

people to practice among. He tells his story so interestingly that it is difficult to lay the book aside unfinished. The work that Dr. White faced would have been enough to challenge a dozen men, but they were not there. So he accepted the challenge cheerfully and bravely accomplished great things with very limited facilities both in men and material. One is tempted to ask: "Who follows in his train?"—K. R. Jensen.

N. F. S. Grundtvig, An American Study, by Ernest D. Nielsen, Augustana Press, Rock Island, Ill., 1955, 173 pages, \$2.75.

While I was still an undergraduate in the theological seminary I had a sneaking suspicion—which I kept a personal secret—that the popular notions about Grundtvig, in my own church at least, were a caricature rather than a true picture of him. In the years since then this early suspicion has been confirmed over and over again, and now once more by the reading of this most recent American book on Grundtvig by Dr. Ernest Nielsen, the president of Grandview College and Seminary in Des Moines.

I shall leave it to the scholars to determine whether or not Grundtvig was at every point fully in line with Reformation theology, but that he is one of the illustrious sons of the Reformation is of course obvious. One of the few things many people know about Grundtvig is that he refused to equate the Word of God with the Bible. What was his point? Dr. Nielsen's answer to that question reveals that his view of the Word of God was strikingly like Luther's, that it was prophetic of theology today, inside and outside the Lutheran church, wherever it thinks vitally on the subject of divine revelation.

Grundtvig's understanding of the Christian church as a community of believers in which the Spirit is constantly at work is a perennially timely and healthful corrective against the ever-present tendency to institutionalize the church of Jesus Christ. This, too, is a correct Reformation insight. The present book warns that Grundtvig's strong emphasis on the element of freedom both for the activity of the Spirit and for the members of the community of faith must not be construed to mean that he championed a creedless church, that is, a church without form. One might perhaps raise the question, however, whether Grundtvig appreciated as fully as the Reformers did that the community of faith and its empirical form cannot be separated

from each other except as abstract concepts.

Lutherans whose doctrine of man does not go much beyond the altogether correct formula, "total depravity," can ill afford to miss what Grundtvig says about the dignity of man as man, because he is a creature of God. Also we should note what he says about the sacredness of everything in God's creation which he man to be the kind of person God intends he should be. This idea is central in his philosophy of education which incidentally ought to be seriously by modern educators. Subject matter must be relevant to student's needs, which is the same to say that it must aim to make first of all a **person**, in order that it may be also a **Christian** person. Before the reader cries, "Heresy!" he should read carefully what Dr. Nielsen says on this particular point in the introduction to his book.

Grundtvig and Kierkegaard, two illustrious Danes, so very unlike each other, had insights remarkably similar. Kierkegaard has by now become almost a household word in American theology. We owe it to our day and country to make Grundtvig's thought known too. Dr. Nielsen's splendid little book is one of the best attempts to meet this obligation.

—Theo. I. Jensen

TAKE MINUTE VACATIONS

Slow me down, Lord! Ease the pounding of my heart by the quieting of my mind. Steady my hurried thoughts with a vision of the eternal realm. Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tensions of my nerves and muscles with the soothing music of the singing streams that live in my memory.

Help me to know the magical, storing power of sleep. Teach me the art of taking minute vacations of slowing down to look at a flower, to walk with a friend, to pat a dog, to read a few lines from a good book. Remind me each day of the fable of the hare and the tortoise, that I may know that the race is not always to the swift, that there is more to life than increasing its speed.

Let me look upward into the branches of the towering oak and know that it grew great and strong because it grew slowly and well. Slow me down, Lord, and inspire me to send my roots deep into the soil of life's endures values that I may grow toward the stars of my greater destiny. In Jesus' name. Amen. (Anonymous)

Lutheran Jubilee in India

Tranquebar Celebrates 250th Anniversary

Since October 31, 1517, perhaps no day has been of greater importance to the Christian Church than July 9, 1706. On that day was born the great modern missionary movement, which is the most characteristic aspect of the history of the Church since the Reformation.

Those who know the way of God, will not be surprised that He selected a relatively small and weak Church for this wonderful enterprise. Denmark never succeeded in becoming a big colonial power, but neither the British nor the Dutch were called to become the spearhead for the progress of the Kingdom of God. The official leaders of the Church of Denmark did not at the time understand the call of God. But by the combination of the Lutheran teaching of the calling of the Christian prince and the new individual Christian responsibility, which was fostered by the German Pietism, the way was prepared for this new venture which has revolutionized the Protestant Church the World over.

When Ziegenbalg and Pluetschau on July 9, 1706, went ashore at the lonely Danish colony of Tranquebar on the South East coast of India, no man could understand the fragrance and the fruitfulness of this "Grace and obedience to the faith among all nations." Now we have five million Protestant Christians in India, being directly or indirectly the fruit of this faith and obedience, (including settlers) one and a half million Lutherans in Asia and Australia—not to mention other mission fields as Africa, where the progress just now may be

still more conspicuous—the result of this faithfulness of the first Protestant "Apostles," the royal missionaries of the King of Denmark, nay more missionaries of Christ, the King of Kings.

But still what we see is only the beginning. It is certainly not the will of God that this work should come to a stop, whatever difficulties there may come. We are "confident that He which hath begun a good work in you will perform it until the day of Jesus Christ." That is the word of the great Apostle about the new Church in the Mission Field, "always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now."

The young churches are the greatest joy of all Christendom. They are connecting the old churches with the very first Church. Only so the Church is the body of Christ. They are helping us to read the word of God as it was originally read, "God also bearing them witness, both with signs and wonders, and with divers miracles, and the gifts of the Holy Ghost, according to His own will." The martyrs of today in the young churches, as they "look steadfastly into heaven," make us realize the essential of the present: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," and realize the essential of the future: "Surely, I come quickly. Amen. Even so, come, Lord Jesus."

Our Lord says: "Son, go work today in my vineyard."

PRAYER FOR THE CHURCHES JANUARY 15TH

To help make the Indian Jubilee a part of the whole Lutheran Church, The Federation of Evangelical Lutheran Churches in India has sent us the following prayer which may be used January 15th:

Almighty God, our heavenly Father, who has brought salvation to all mankind,

we especially give Thee most humble thanks for having used Thy servant, the King of Denmark, to send the first missionary from the Lutheran branch of Christ's Church to India in order to preach the Gospel and spread the knowledge of Thy holy word.

We thank Thee for all Thy witnesses, who have followed his footsteps in faithful service.

We thank Thee for the wonderful result of their labor, due to Thy mercy and to the power of Thy Holy Spirit.

We pray Thee to bless Thy Church in India with new

grace and to pour out Thy Holy Spirit on all its members, congregations and ministers. Bring together, O Lord, the different churches and missions into a closer fellowship and unity in faith and love.

And as we now celebrate the memory of the beginning of the Evangelical mission in India, we beseech Thee to inspire Thy people with the spirit of evangelism so that they not only rejoice in what Thou hast wrought through Thy servants in the past but consecrate themselves to new efforts. Forgive our sins and let not our failures and shortcomings stand in the way for Thy blessing upon our work.

We also commit unto Thee the rulers and people of India, so that this great nation may be built upon the only firm foundation even our Lord and Savior Jesus Christ, to whom with Thee and the Holy Ghost be all honor and glory now and forevermore.

Amen.

Our Church as Seen by District Presidents

ATLANTIC DISTRICT

By Elmer W. Anderson

The district presidents of the nine districts of the synod have been asked to write an article in which they try to look at the past year in their districts. We bring the first of the series today: The Atlantic District.

To write an evaluation of a District is not an easy assignment. In most instances the report will be compared to that of another District within the Synod, and conclusions will be drawn according to the degree it corresponds to the other District with which the comparison is made. Such a conclusion would not be correct. Even though there are nine Districts within the United Evangelical Lutheran Church, they are not "identicals" but as children of single birth, each with their particular characteristics. On the other hand, however, our characteristics as Districts are not so widely different that our Mother, the Synod, must speak of some of us (Districts) as 'problem-child' or the 'black-sheep' of the family.

Sometimes we of the Atlantic District indulge in wishful thinking; if the States of our District were populated with predominately Lutheran Constituency as Minnesota, North Dakota, Wisconsin, Iowa, or others, our work would be much stronger and with greater impact. We find ourselves so extremely in the minority, and therefore not commonly accepted. In either of the afore mentioned states the Lutheran Church is so widely known and accepted as playing a vital role in the religious life of people. In some areas of our District it has been reported guests have asked: "Where will I find...Lutheran Church?" The answer has frequently been: "I do not know of a church by that name." But as the guest has persisted; "I know there is a church by such a name in this (city) (town)." After the guest has given additional information about the church to further identify it, the answer will generally come from the person of whom direction was sought; "Oh, the Danish Church!" All of which indicates the Lutheran Church has been thought of as a sect, and in no way comparable to large and generally accepted church bodies and denominations. To further illustrate the Lutheran Church is in the minority in some of our areas, we can use the example of one congregation with a baptized membership of 375, which is the largest Lutheran Church in that particular State, including all Lutheran bodies. Compare this with the State of Minnesota and one of the cities in that State, for example; Minneapolis with more than 120 Lutheran Churches in the city, and many

of them having baptized membership over 2000 with the largest with a possible membership of 9000. The impact of Lutheranism is bound to be different. Distance, too, separate us. 800 miles is not an attractive little jaunt when you think of going to District Conventions. Nor does it add to the feeling of compactness and solidarity.

We are optimistic and believe the Lutheran Church has a challenge in our corner of the Kingdom of God and we believe people are going to accept the challenge which we bring them through the Gospel. There is a reluctance and reserve which characterizes people in our part of the country. We do not visualize any immediate phenomenal growth. We are, however, confident there will be progress and growth. We think the forthcoming Union of UELC, ELC, ALC, and LFC., will be a decided asset. Pooling all of their resources and coming into an area with concerted effort they are bound to add an impact to their effort.

There has been an excellent relationship between the Atlantic District and the Lutheran Bible Institute Eastern Extension, in the Bible Camp effort. This relationship was initiated a few years ago, and has resulted in good attendance and Spiritual inspiration at Bible Camp, Lake Winnepesaukee, New Hampshire, each Summer.

Presently, we have not initiated any new Home Mission work within the District. The work at Montreal, Quebec, Canada, has been followed with a great deal of interest by our people. At last District Convention \$1,000.00 was earmarked for the work at Montreal. A little over a year ago, St. Ansgar Lutheran Congregation at Toronto, Ontario, Canada, became self-supporting. At the beginning of 1955 all of our congregations had a resident pastor. Since that time, two pastors have left the District, and to date, have not been replaced.

In the spirit of Christ who redeemed us and set us free, we labor in His Kingdom, believing He is using us here, as He uses others in other Districts and parts of the world. From Him we receive strength and inspiration each day, and therefore are assured we labor not in vain.

Let's Stop Seeing Double!

By George W. Forell

A few months ago Austria received its independence. The people of Vienna cheered themselves hoarse. Austria was free, or at least as free as a small state in central Europe can be.

It is symptomatic of our age that one of the first things which the Austrians did to celebrate their newly won freedom was to make it harder for refugees from behind the Iron Curtain to escape into Austria. Hundreds of such refugees have recently been caught by alert guards and handed back to their Communist masters. A sure sign that Austria is truly free is the fact that it now can use its power to prevent other people from sharing this freedom.

Of course, Americans have protested. "Accept these refugees," we say. A hundred thousand won't ruin your economy. They are good workers. They'll help you to greater prosperity." This is indeed sound advice. Perhaps it would impress the Austrians a little more if it didn't come from the country distinguished by the McCarran-Walter Act. This act makes it almost impossible for refugees to enter the USA.

It is this peculiar blindness to our "double standard" of morality which ruins America's chances for creative world leadership.

We speak sonorously about liberating the oppressed people behind the Iron Curtain. But it would sound just a little bit more sincere if we would not at the same time vote with the colonial powers in the United Nations to keep the oppressed people in the colonial empires from having a hearing.

Our devotion to the cause of religious freedom behind the Iron Curtain is truly inspiring. It would, however, appear somewhat more sincere if we showed equal devotion to the cause of religious freedom when it is violated by our allies from Turkey to Colombia.

One hundred thousand post-war refugees in Austria with its 7,000,000 inhabitants are comparable to 250,000,000 refugees in the United States with its more than 160,000,000 inhabitants. Or, if you prefer to compare areas, Austria covers an area of 32,388 square miles, while the area of the continental United States is just about 100 times as large. So again, if Austria takes 100,000 refugees we ought to take 10,000,000.

Actually, nobody is suggesting such astronomical figures. In fact, we are having trouble finding guarantees for the 214,000 refugees that are theoretically permitted to come in the three-year period ending next year. And, strangely enough, the people who have the greatest trouble finding American hosts who will make their immigration possible are the Protestant refugees. The Jewish and Roman Catholic applicants are provided for by their brethren. The Protestants lag far behind.

In view of this situation it might be a good resolution for us Lutherans to substitute the **reading** of the Bible for our loud and inspiring public protestations regarding its inerrancy and infallibility. Not so very far along in the New Testament we read:

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? Or thirsty and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Perhaps this would help the Protestant churches to get the assurances for the many desperate men, women, and children who are waiting for our help!

—Campus Lutheran

BOOK REVIEWS

Pastor at River Bend by Clark Duncan, The Wartburg Press, 1955, 134 Pages. **Pastor at River Bend** is an interesting story of a pastor in his early forties who is called to a large congregation of 1400 members in the thriving community of River Bend, a city with a population of about 20,000. First Church, which Pastor Kern is called may be described as a rather "fashionable" church. The members of the church council are the local socialites and consider themselves rather important by reason of their wealth and social position. At first things go quite smoothly for pastor Kern. However, when he begins to conduct Sunday afternoon services in a vacant parish in the fac-

tory district which has been struggling to get a pastor, the council members begin to oppose him. Since he refuses to stop helping out the struggling church, certain influential council members circulate slanderous remarks about him and his relationship to his parish secretary. Through such action he is forced to resign from First Church. Thereupon he is called to the church in the factory district. Through his untiring devotion and willingness to help wherever he is needed the struggling church gets on its feet. A new edifice is built and dedicated and a parsonage is built. We also get a glimpse into the homelife of this busy pastor. We follow him in his joys and sorrows. We see how this Christian family overcomes grief at the death of their 19

year old daughter, a college student, and how it presses on to even greater service.

The author has ably depicted the hardships, the nervous strains, the suffering which a minister must undergo in almost any type of parish. We meet the self righteous, the hypocrites, and pharisaical elements in the First Church, and those from the highways and hedges of skid row in the Elm Street Church. In each situation the pastor fearlessly sticks to his vow, "I shall preach the Gospel."

This book is to be recommended for both lay people and pastors. It makes good, easy reading, and shows insights into many problems which a pastor must face in our day.—Fred V. Jensen.

THE LUTHER LEAGUE

John W. Nielsen, Editor

Bible Characters

Five Of The Greatest

By John W. Nielsen

John The Baptizer:

The New Testament as well as the Old provides interesting subjects for studies in greatness. There stands Jesus, the God-Man, He who is beyond compare and outside the scope of these sketches. There is Peter the impetuous who though he denied his Lord was restored to an unwavering faith, and there is John who was transformed from a violent son of thunder into the gentle and loving apostle. Yet, great as these are, we have passed them by.

Our gaze is fixed instead upon the solitary figure that emerges from the wilderness. There is a strange austerity about his appearance, his course garb, and his simple fare. The set of his jaw and the lines of his mouth betray a sternness of character. His eyes burn with the consuming zeal of his conviction for this is the man sent from God whose name is John.

He is no ordinary man—this John. The prophets before him—Isaiah and Malachi—had foretold his coming. His birth was announced to his father Zechariah in the temple by the angel Gabriel, and his mother Elizabeth bore him though she was advanced in years.

Now as a young man he was stirring all Israel with his message. Hundreds of people made their way beyond the Jordan where he was preaching. Men drawn to him out of curiosity remained and were convicted by his cry, "Repent ye for the kingdom of God is at hand." Overcome by a sense of sin they submitted to his baptism as a testimony that they stood in need of the cleansing of God.

His fame spread until it commanded the attention of the spiritual rulers in Jerusalem. Secretly they asked among themselves whether he could be the Messiah or perhaps Elijah who was to return or the prophet of whom Moses spoke. When at last they voiced their questions and asked him who he was, John identified himself only as a voice crying in the wilderness, "Make straight the way of the Lord."

It was to this John that Jesus one day came with His baffling request to be baptized. Vigorously John protested for how could he, the forerunner, baptize the Christ? Yet, at the command of Jesus, he relented and performed that which he could not understand. And then the heavens opened, and the dove descended, and the voice of God proclaimed, "This is my beloved Son."

At the next encounter John could confidently point to Jesus and declare, "Behold, the Lamb of God that taketh away the sin of the world." His Lord had come, and his glory was soon to pass away. John's conduct

during these crucial days is a lasting monument to greatness. He knew that from that moment he must decrease in power and prestige and glory while Jesus increased. There was no jealousy, only joy, that which he had foretold had come to pass. He saw his disciples forsake him to follow Christ, and he would not restrain them.

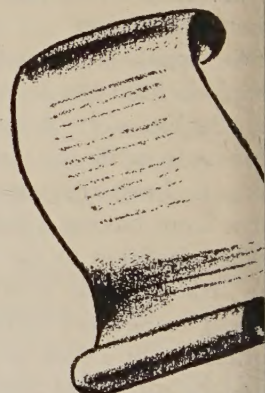
Fearlessly he continued to preach against sin, his valour boldness resulting in his imprisonment. There in prison he was confronted for a while by overpowering doubt that were only dispelled by the reassuring words of Jesus, and being reassured he could bare his neck to the executioner's blade confident that his mission had been completed. Of this man, this solitary figure, Jesus said that there was none greater among those born of women!

Symbols of the Church

THE SCROLL

By LaVern Nielsen

In general, the Law is symbolized by a scroll. However, the scroll may symbolize other things as well. This particular type of scroll shown in the picture depicts the seven gifts of the Holy Spirit. Each of the seven gifts are written on the scroll.



The inscription upon the scroll may be taken from the Old Testament or the New Testament.

The Old Testament inscription is found in Isaiah 11:2: "And the Spirit of the Lord shall rest upon him, the Spirit of **Wisdom**, and **Understanding**, the Spirit of **Counsel**, and **Might**, the Spirit of **Knowledge** and the **Fear of the Lord**." The Prophet Isaiah is telling of the Messiah which is to come. The Messiah will be endowed with these gifts.

The New Testament inscription is found in Revelation 5:12: "Worthy is the Lamb who was slain, to receive, **Power**, and **Wealth** and **Wisdom** and **Might** and **Honor** and **Glory** and **Blessing**." In Revelation 5:12 the gifts of the Holy Spirit are upon the Lamb of God.

The inscription from Rev. 5:12 is found more often on the scroll than the inscription from Isaiah 11:2.

(The author of this week's sketch is LaVern Nielsen, a seminary middler from Blair, Nebraska—Editor.)

RELEASE FROM TENSION CAUSED BY LACK OF QUIET

By Carla Holtermann

"Wait for the Lord; be strong, and let your heart take courage; yea, wait for the Lord!"

Hurried and worried are two words which describe our American way of living. Christians, too, are caught in this pattern of life in which we act, as if some ominous hand were shoving them breathlessly across life's stage. Our inner life is unable to keep up with our outer "ulcer" speed. Life's motor is racing, but we are not letting anywhere special, except into physical and spiritual weakness. Here the word of our Creator comes reading, "Be still and know that I am God" Psalm 46:10. "Thou dost keep him in perfect peace, whose mind is stayed on Thee, because he trusts in Thee" Isaiah 26:3.

Evidently, although the Christian too is caught by this rush, he is not to be defeated by it. He can "put on the brakes." "But," you ask, "how can it be done?" The answer is, 'By deliberately choosing to set aside time for quiet.' It must be an act of will, a well-planned choice. Those who have made time for ample quiet in their lives call to us, "It's wonderful. Now life is really worth living. Begin today!"

If You Have an Unsatisfied Yearning...

If then you are feeling restless, if life is without flavor, if there is an unsatisfied yearning, be assured. It is the inherent longing for fellowship with God which you are missing, a longing for escape from shallow living into the depth of "Mystic sweet communion with God. Thank God that He is tugging at your heart."

Practice THE PRESENCE

As you obey this call and enter upon daily seasons of quiet, you will first of all want to be alone, for **THE PRESENCE** will enter. Relax physically. Let go. Close your eyes. Slump until tension diminishes and a sense of receptivity bathes you. Be very still and think up. "Draw nigh unto God and he will draw nigh unto thee." James 4:8. You may not yet be praying, just experiencing life-union with the **PERSON** of the Lord Jesus Christ. Rejoice in His love for you, His care, His guidance. Place your hand in His almighty hand. How secure you will feel, forgiven, helped. You will now find it possible to be totally honest with Him, not excusing or polishing up your faults, but simply saying, "Lord, You know." Thanksgiving will flow naturally. His promises will come to your remembrance (if you have stored God's Word in your heart.) "Things of the world will seem strangely dim in the light of His glory and grace." A new sense of what is really important will come to you. All unnoticed, your will, your self-life will be yielded to Him who has come to be your Guide. You will actually be saying, "No will of my own, Lord, Thy will be complete." The truth will dawn upon you that you have nothing to lose and everything to gain by turning your whole life over to God.

Practice Relaxed Waiting

As you linger in relaxed, unhurried receptivity, you will experience the blessing of a quiet mind. Solutions to problems, guidance for decisions, deeper insights and understanding of situations will drop into your consciousness. Where problems still remain unsolved you will have a new, refreshing sense of relaxed waiting. The words of the Psalmist will become yours, "O rest in the Lord, wait patiently for Him" Psalm 37:7. While you are waiting, you will rest in the assurance that God is working. You have committed your desires into His hands and He is working in your behalf. Physical tension will leave more and more with the thought that you can wait as God opens up the way before you, step by step. There will come a sense of greater well-being. Good-will thoughts will replace unkind thoughts. Healing processes will be mending your whole being. Love will cause you to desire to be used of God, to bring His gracious help to all men, to tell young and old of the blessedness of a life hid with Christ in God. You will be reminded that you are God's ambassador, a worker together with Him. Life will have a far greater dignity, purpose and meaning. You will sense the strength of the Lord.

To Joshua the Lord said, "Have I not commanded you? Be strong and of good courage!" Joshua 1:9. To you He says the same.

Satisfied, you will end your tryst with God, praying once more:

"Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress
And let our ordered lives confess
The beauty of Thy peace."

(The above article reprinted from **The Bible Banner** is by Carla Holtermann, Head of Parish and Institutional Workers Department, L. B. I., Minneapolis.—Editor.)

The Hymns Youth Loves to Sing

Our Savior's Luther League of Oakland becomes the first California league to make a report. With the votes of sixteen of its members being tabulated 279 young people from 20 leagues have participated in the poll. "Beneath The Cross Of Jesus" again slips from the top ten and is replaced by "Faith Of Our Fathers."

1. Beautiful Saviour (148)
2. Rock Of Ages (59)
3. Holy, Holy, Holy (51)
4. The Old Rugged Cross (43)
5. Living For Jesus (40)
6. A Mighty Fortress (37)
7. Onward, Christian Soldiers (37)
8. What A Friend We Have In Jesus (36)
9. Sweet Hour Of Prayer (35)
10. Faith Of Our Fathers (31)

BY THE FIRESIDE

PRAYER

By Margaret E. Sangster

God give to us the simple faith
That little children know,
The faith to look for miracles
Upon this earth below.
Give us the faith to recognize
The goodness in each heart;
Give us the faith to build again
When hopes are torn apart.

God give to us the simple faith
That little children find—
The faith to hope, the faith to see
That clouds are silver-lined.
Give us the faith to dream bright
dreams
Upon the darkest day;
And most of all, give us the faith
To clasp our hands, and pray.

For if we pray as children do,
We who have journeyed far
May find the warm reflection of
A glowing, splendid star.
And if we wear this simple faith
Wrapped like a cloak around us,
We will be blessed as children are,
And feel that peace has found us.

IT'S WHAT'S INSIDE THAT COUNTS

By Lyld D. Flynn in Quote

A small negro boy stood watching
the balloon man at the county fair.
Suddenly, a red balloon broke loose and
soared upward until it could scarcely
be seen. So many people were attract-
ed by the incident that the vendor
thought it might be good business to
let another go. So he slipped the string
of a bright yellow balloon and, later,
a white one.

The little boy stood there, as if wait-
ing for something. Finally, he asked,
"Mister, if you sent the black one up,
would it go as high as the others?"

The balloon man, with an understand-
ing smile, released the black balloon as
he said, "Sonny, it isn't the color—it's
the stuff inside that makes it rise."

BESIDE A BABY'S BED

By Walter E. Isenhour

I stood beside a baby's bed,
And looked into his lovely face,
And wondered what should lie ahead
For him along life's future race.

He looked so innocent and pure
To be in such a fallen world,
With many evils to allure
Where Satan's banners fly unfurled.

I knew he'd need much earnest prayer
Across the weeks and months and
years,
A mother's love and tender care
To save him from remorseful tears.

THE WARBLER'S LAST FAREWELL

The time is near when I must away,
The winds of passage are calling;
Beneath these skies though I fain would stay,
By now the shadows are falling.

That I must hence I have known for long,
This thought enthralls me with pleasure;
For this new venture my hoarded song
Breaks out in soul-stirring measure.

I would have carolled a better song,
A song of brighter dominions;
But winds that bore me were fierce and strong
And sorely ruffled my pinions.

I fain had coursed through God's azure sky
On wings expanded in gladness;
But prison bars did my hopes belie,—
My wings are drooping in sadness.

Fain had I filled the ethereal deep
With notes abundantly scattered;
But I must be for my board and keep
A captive shamefully fettered.

Yet now and then through my prison bars
My eyes to green hills are turning;
My heart sends up to its natal stars
A song of travail and yearning.

List then, O stranger, to this my lay,
As by my prison you tarry;
Perchance one note from my song you may
Within your memory carry.

Mayhap this night, as the shadows fall,
The cumbering bars may be broken;
Then chant you will I a last farewell,
Of love eternal the token.

From the Danish of Steen Steensen Blicher—by D. G. M. Bach

The world, I knew, would tempt him
sore
To waste his talents and his time,
And turn from Jesus, more and more,
And from the life that is sublime.

I thought, perhaps he'd make a saint,
And bless the nation and the earth,
If kept from sins that blight and taint,
And held to things of greatest worth.

I knew this little bed contained
A mighty force for right or wrong,
And prayed that he be saved and
trained,
And lead to God a blessed throng.

Free Methodist

FOR THE PHONE GIRLS

After a stay of some days at a hotel
the guest handed the manager a bouquet
of flowers, and said, "It's for the
phone girls."

"Thank you, sir; thank you!" said
the manager, obviously pleased.
shall send them over at once; I know
they will appreciate the compliments.

"Compliment!" roared the guest;
thought they had all died!"

When the mother lion woke from
an afternoon sleep, she saw her young
son chasing a man around a tree. "Ju-
nior, how many times must I tell you
not to play with your food!"

THE YEAR IN RELIGION

(Continued from page 5)

missionary priests, and the National Christian Council of India issued an extended statement demanding freedom for the church in its missionary work. Both deny that there has been "enormous increase" in the number of missionaries, as alleged as an excuse for the restrictions. On the contrary, it is the settled policy of both American and European mission boards to promote the autonomy of the native churches and to withdraw "foreign" control as rapidly as possible when financial assistance is continued.

For example, the West India mission of the Presbyterian Church in the U.S.A., voted this year to merge with the Kolhapur Council, with local control of funds and personnel; and the disciples of Christ approved the merger of their churches in Japan and the Philippines with the United Churches of those countries while continuing financial and other aid. In India, 40 of the 62 Roman Catholic bishops are native Indians, and the proportion of natives among the 5,000 priests and 1,000 nuns is doubtless even larger.

Church Unions

Legal obstacles to union of the Congregational Christian Churches with the Evangelical and Reformed Church having been removed, the national bodies of both have agreed upon June 1, 1957 as the day on which the two shall become the "United Church of Christ." The American, Evangelical, United Evangelical and Free Lutheran churches took forward, though still not decisive, steps toward union. Even more promising is the prospect of merger between the United Lutheran Church and the Augustana Synod, the latter having expressed its unitive sentiment by a 99-to-1 vote.

Unitarians and Universalists, some whose agencies are already united, set up a joint commission to draft a plan of complete union and submit it to the congregations of the two bodies before their national conventions in 1957. The proposed merger of three major Presbyterian bodies, which seemed on the verge of consummation last year, was defeated by the adverse vote of more than one-fourth of the presbyteries of the Presbyterian Church, U.S. (Southern). But the other two, the U.S.A. and United Presbyterian Church, had set up committees to draft a union plan. The Assembly of the

Church of England resolved to explore the possibility of union with the Methodists in England.

The Roman Church

Roman Catholic hierarchies were set up during the year in Southern Rhodesia, West Africa and Finland. The latter completed the restoration of hierarchies in the four Scandinavian countries. The Vicariate of Denmark was raised to the status of a diocese in May, 1953. In July of the same year the Diocese of Oslo was created, covering the southern part of Norway. Four months later the Vicariate Apostolic of Sweden was made a diocese.

Pope Pius XII proclaimed May Day, long claimed by the Communists for their own observances, the Feast of St. Joseph the Workman, thus identifying workers spiritually with the foster father of Christ.

The 36th international Eucharist Congress held at Rio de Janeiro during the summer drew 600,000 pilgrims from 50 countries. They commemorated in the Way of the Cross, which unfolds the passion of Christ in 14 stations, the 14 European and Asian countries where the Catholic Church and its members are oppressed by Communist regimes.

In a decree affecting every Catholic church in the world, the Sacred Congregation of Rites ordered a return to solemn liturgical observances of Holy Week and the abandonment of popular non-liturgical innovations. The decree stressed the sacramental power of the rites commemorating Christ's Resurrection.

The Jews in America

Observances marking the tercentenary of the first Jewish settlement in the United States began in September, 1954, and continued until May, 1955.

The Union of American Hebrew Congregations, holding its biennial convention in Los Angeles in February, made plans to expand Reform Judaism in America. It took this step after hearing its president, Dr. Maurice N. Eisen-drath of New York, say it was "shameful" that only 50 per cent of the Jewish population of America was formally identified with a synagogue.

At the biennial convention of the United Synagogue of America at Kiamasha Lake, N.Y., in November, it was reported that membership in the 584 Conservative Jewish congregations in this country and Canada increased by 150,000 in the past two years to

reach an all-time high of more than 1,000,000.

The Rabbinical Council of America announced plans to establish a Kehillah, a central authoritative religious body, for the nation's Orthodox Jews. The Council is the major Orthodox rabbinical body in this country. The Kehillah would concern itself with six basic areas—marriage and divorce, a national Beth Din (court of law), supervision of dietary laws, supervision of undertaking establishments, control and supervision of Jewish religious practices and the setting up of standards for Jewish education.

(Copyrighted 1955 by RELIGIOUS NEWS SERVICE)

A New York bride and groom began their honeymoon by making a trip to one of our Southern ports by a coastwise steamer.

The young woman, who took a lively interest in the passengers, said one day to her husband:

"Did you notice the great appetite of that stout man opposite us at dinner?"

"Yes," said her husband. "He must be what they call a stowaway."

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INSURANCE — REAL ESTATE

Successor to N. T. Lund Co.

Blair, Nebraska

H. Lyle Guyer

P. V. Hansen

Previously acknowledged	Budgets:	22229.44	87030.00	29940.00	61546.00	7800.00	1542.00	6411.00
Kansas City, Kan., Dorcas Ladies Aid Society for the two children's Homes	50.00	50.00						
Washington Island, Wis., Trinity Luth. Church	200.00		91.00		26.00			83.00
Kenmare, N. D., Miss Agnete Thorndal	15.00				5.00	5.00		5.00
Elk Horn, Ia., Mr. and Mrs. Adolph Lange in memory of Mr. and Mrs. Johannes Lange	10.00				10.00			
Elk Horn, Ia., Elk Horn Luth. Church, Thanksgiving offering	283.52							283.52
Elk Horn, Ia., Elk Horn Luth. Church	850.00	33.00	400.00	100.00	200.00	100.00	17.00	
Elk Horn, Ia., the Luther League for the two Children's Homes	50.00	50.00						
Elk Horn, Ia., the Luther League	125.00		100.00		25.00			
Coon Rapids, Ia., Immanuel Luth. Church	100.00		40.00		30.00			30.00
Curtis, Nebr., Ebenezer Luth. S. S. for Elim Home, Elk Horn	8.00	8.00						
Denmark, Wis., Mrs. Edwin Larsen in memory of Edwin Larsen	5.00							5.00
Westby, Mont., Mr. and Mrs. Geo. C. Andersen of Daneville Luth. Church	100.00	20.00	20.00	10.00	20.00	10.00		20.00
Selma, Calif., Mr. and Mrs. Chris Andersen in memory of Peter Bentsen	10.00				10.00			
Selma, Calif., Mr. and Mrs. Christ Andersen	55.00	10.00	20.00			10.00	5.00	10.00
Greenville, Mich., St. Paul's Luth. Ladies Aid for the two Children's Homes	10.00	10.00						
Sidney, Mont., Brorson Ladies Aid	25.00						10.00	15.00
Dannebrog, Nebr., Dannebrog Luth. Church	200.00		50.00	50.00	50.00			50.00
Castro Valley, Calif., Mr. and Mrs. Thos. A. Jensen in memory of their parents and brother in law, all from Council Bluffs, Ia.: Mr. and Mrs. Carl Jensen \$5, Mr. and Mrs. Hans Hansen \$5, Harvey Petersen \$2.50	12.50		12.50					
Ord, Nebr., Bethany Ladies Aid	50.00		25.00		25.00			
Westby, Mont., Mr. and Mrs. Carl M. Jensen of Daneville Church	25.00							25.00
Caruthers, Calif., Mr. and Mrs. Louis J. Hammond in memory of Rev. and Mrs. L. H. Kjer	5.00							5.00
Chicago, Ill., Mr. and Mrs. N. O. Berthelsen in memory of Mrs. Thomas Petersen of Pella Church, Omaha	5.00							5.00
Norwalk, Calif., Trinity Luth. Church	246.50		100.00	46.50	50.00			50.00
Minneapolis, Minn., in memory of Mrs. Cornel Foss	10.00				10.00			
Petaluma, Calif., the Guild of Elim Luth. Mission Society	16.00				10.00	6.00		
Westby, Mont., Emmaus Sewing Circle	100.00	10.00	20.00	20.00	20.00	5.00	5.00	20.00
Santa Maria, Calif., Mrs. Christine Tommerup and children in memory of Peter Tommerup	9.26				9.26			
Indianapolis, Ind., First Trinity Ev. Luth. Ladies Aid. The \$10 is for the Elk Horn Home	30.00	10.00				10.00		10.00
Indianapolis, Ind., Mrs. Hansine Jensen \$5 for the Elk Horn and \$5 for the Oaks Home	10.00	10.00						
Winnetoon, Nebr., Bethesda Luth. S. S., offering at Christmas program	13.55	13.55						
Plainview, Nebr., Bethany Luth. Church Thanksgiving offering	31.70							31.70
Blair, Nebr., Rev. P. C. Jensen	54.71			54.71				
Easton, Calif., Ladies Aid of Immanuel Church \$15.83 for Elk Horn and \$15.83 for the Oaks Home	31.66	31.66						
Ellendale, Minn., St. Ansgar Luth. Church	13.00							13.00
Dannevirke, Nebr., Dannevirke Ladies Aid	20.00	20.00						
Brush, Colo., First English Luth. Church	117.34	17.34	50.00		50.00			
Brush, Colo., the W.M.S. of First Engl. Luth. Church	200.00		75.00	25.00	50.00			50.00
Audubon, Ia., H. L. Andersen of Ebenezer Church	50.00			50.00				
Coulter, Ia., Nazareth Luth. Church	537.50	50.00	200.00	50.00	150.00	50.00		37.50
Des Moines, Ia., Highland Park Luth. Church	197.00		97.00		50.00			50.00
Denmark, Wis., Mr. and Mrs. Robert J. Hansen	20.00	20.00						
West Branch, Ia., Luth. Ladies Aid	10.00						10.00	
Elk Horn, Ia., Dorcas Ladies Aid for Elim Home	15.00	15.00						
Elk Horn, Ia., Dorcas Ladies Aid	45.00		15.00		15.00	15.00		
Elk Horn, Ia., Alpha Ladies Aid for Elim Home	15.00	15.00						
West Branch, Ia., the Mission Society	50.00				25.00	25.00		
Scranton, Ia., Scranton Ladies Aid, for utensils for Elim Home	17.00	17.00						
Shelby, Ia., United Workers for Elim Home	10.00	10.00						
Kenmare, N. D., Mrs. L. Larsen of Trinity Luth. Church	90.00	15.00	15.00		15.00	15.00	15.00	15.00
Waupaca, Trinity Ladies Aid, a Christmas gift	10.00	10.00						
Davey, Nebr., Nazareth Luth. Church	27.16	27.16			</			

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Robin	40.00				40.00					
oy, Mont., Mr. and Mrs. Geo. C. Andersen	40.00	10.00	10.00	10.00	10.00					
l, Calif., Mr. and Mrs. Christ Andersen	40.00	10.00	10.00	10.00	10.00					
brook, Me., The Luther League Bible Class for support of child in the Sudan Mission	40.00				40.00					
brook, Me., S. S. of Trinity Luth. Church	56.71				56.71					
nt, Mich., Tabitha Ladies Aid	15.50		15.50						24.38	
ebrog, Nebr., Dannebrog Luth. Church	24.38								200.00	
n, Ia., Immanuel Luth. Church	200.00								163.20	
n, Ill., Zion Ev. Luth. Church	163.20								2.00	
y, Mont., Mrs. Andrew Lund	2.00					2.00				
Francisco, Calif., Mr. and Mrs. J. Roscoe Jensen in memory of Mrs. Peter Christensen, Oakland, Calif.	5.00								5.00	
alk, Calif., Trinity Luth. Church	35.50								35.50	
Nebr., Dr. Hans C. Jersild	20.00	5.00	5.00	5.00	5.00					
Nebr., Mr. and Mrs. N. T. Lund for Rev. Paul Johnson's chapel	50.00	50.00								
ine, Ore., Mr. and Mrs. A. P. Rosendall, Mary Lou and Paul in memory of Agnes Hansen, Cedar Falls, Ia.	5.00				5.00					
ood, Calif., Mr. and Mrs. F. H. Brandhorst	10.00		10.00							
en, Nebr., Fredricksburg S. S. in memory of John J. B. Wielsen	3.50			3.50						
n Lake, Ia., St. Mark's Luth. S. S.	100.00	50.00	50.00							
etoon, Nebr., the Welcome Circle for Rev. Morck's translation work	7.34		7.34							
n, Colo., Adult Bible Class of First Engl. Luth. Church	45.00			45.00						
er, Ia., Nazareth Luth. Church	80.65								80.85	
Moines, Ia., Highland Park Luth. Church	114.20								114.20	
Branch, Ia., Luth. Ladies Aid	20.00		20.00							
Moines, Ia., Highland Park Luth. W.M.S.	25.00								25.00	
l, Ia., Bethlehem Ladies Aid Life Membership for Mrs. S. T. Sampson, Royal, Ia.	6.75		6.75							
r Falls, Ia., friends give a Life Membership for Anna Bøgh Madsen, Lyngby, Denmark, Europe	6.75	6.75								
er, Ia., Nazareth Ladies Aid Life Membership for Mrs. Henry N. Hansen	6.75		6.75							
field, Minn., St. Peter's Ladies Aid, Circle 3	10.00	10.00								
n, Calif., Ladies Aid of Immanuel Luth. Church for the new Leprosarium	30.47			30.47						
Horn, Ia., Dorcas Ladies Aid	60.00		15.00	15.00	15.00				15.00	
Branch, Ia., the Mission Society	30.00		15.00	15.00					5.00	
are, N. D., Mrs. L. Larsen of Trinity Luth. Church	90.00	15.00	15.00	15.00	15.00	15.00	15.00			
roy, Ia., Mrs. Lulu Wahlgren in memory of Gust Wahlgren	5.00				5.00					
oon, Ia., Mr. and Mrs. Chris Hansen in memory of Dr. Halme Inadomi	10.00	10.00								
aukee, Wis., Dorothy and Ruth Jensen in memory of our parents Pastor and Mrs. C. H. Jensen	100.00			100.00						
onville, Ia., Bethlehem Luth. S. S.	30.09			30.00						
by, Mont., Emmaus Luth. Church	87.60								87.60	
go, Ill., Atonement Luth. S. S. for Munshi Tudu	40.00			40.00						
re, Mich., Rev. N. Bentsen: \$30 in memory of Terkel Nielsen, Detroit, and \$30 in memory of Mrs. N. Bentsen	60.00				60.00					
xxville, Minn., Fredsminde Luth. Church	25.00								25.00	
wood, Calif., Olivet Luth. Church	50.00								50.00	
wa, Minn., Community Luth. Church	280.80								280.80	
on, Calif., Immanuel Ladies Aid in memory of Mrs. Hans Jensen	5.00			5.00						
hon, Ia., Danish Ladies Aid of Our Savior's Church in memory of Dr. Inadomi	25.00	25.00								
hon, Ia., Danish Ladies Aid of Our Savior's Church	60.00		15.00	15.00	15.00				15.00	
mare, N. D., Nazareth Luth. Church	345.73								345.73	
nfield, Minn., St. Peter's Luth. Church	67.49								67.49	
nington, Wis., St. Peter's Luth. Church	41.64								41.64	
Francisco, Calif., Mrs. Hans Jensen and Mr. and Mrs. L. Powers in memory of Mrs. Peter Christensen, Oakland, Calif.	5.00								5.00	
TOTAL		70105.45	12137.92	6562.75	7385.61	11102.90	218.24	101.98	32091.25	504.80

In the acknowledgments about a month ago there was a Life Membership gift for Mrs. P. B. Christensen, Owatonna, Minn., It should have been Mrs. P. G. Christensen instead.

Lived with thanks.

Blair, Nebr., Dec. 23, 1955.

H. J. Hansen, Treas.

ANDREW

There is no record that Andrew ever gave \$500,000 (or the equivalent) to endow a college. He had no big money. He lived by the toil of his hand and body, fishing in Galilee. There is no record that he ever preached a great sermon. We do not know that he ever preached any sermon. In fact, he has been called "Andrew the Ordinary."

But I like better another title he has acquired — "Andrew the Introductor." This, because he was found for three times introducing someone to Jesus.

It is most certain that there are many like Andrew still in the world—not able to give large money—not able to preach great sermons—or any sermons.

But are there still some who, like him, are found introducing Jesus? Lord, teach us how to do it, and to do it!—Selected.

Let me grow lovely growing old.
So many fine things to do:
Laces and ivory and gold
And silks need not be new
And there's healing in old trees,
Old streets a glamor hold;
Why may not I, as well as these
Grow lovely, growing old?"

THREE THINGS COME NOT BACK

Remember, three things come not back;
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed; it flies to wound, or slay.
The spoken word so soon forgot
By thee—but it has perished not;
In our hearts 'tis living still,
And doing work for good or ill.
And the lost opportunity
That cometh back no more to thee.
In vain thou weepst, in vain dost yearn
Those three will never more return.

—From the Arabic.

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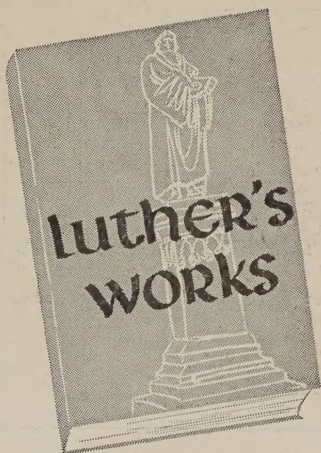
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